1: Handy E-5 (1920-1921)1923 OX6 Marquesas OX6

241 The breadfruit trees were climbed by the men and the fruits were plucked with a net called *paŋiko* (*pahiko*) (fig. 19, *a*), and deposited in larger nets hung in the branches, called *ko'oka* (fig. 19, *b*), or they were dropped on piles of leaves or weeds beneath the tree, so as not to be [802] bruised. They were gathered up and counted in bunches of fours called *pona* (literally, knot). Thus a *tahi pona* was one bunch of four, a *iva pona*, nine bunches, or thirty-six breadfruit. The whole system of counting breadfruit differed from the normal count. The fruits were carried [482] to the vicinity of the pits, slung on each end of shoulder poles (*amo*). It is said that one man could carry sixty breadfruit in this way. When a heavy load was carried the shoulder was protected by means of a wooden shoulder rest (*poka'a*). On Ua Huka, each family gathered and preserved 4000 (one *mano*) or 8000 (two *mano*) fruits at the chief harvest (*ehua*) and from a few hundred to one *mano* at the second (*mata'iki*) (Lawson MS.[12]). The work of preparing the paste and storing it in the pits is described under Preparation of Food.

As was usual in all tribal labor, the harvesters were fed by the chief. Following a good harvest there was always celebrated the *ko'ina tapaŋau* (See Festivals). Under Rites is describes the ceremony called *Vai titi*, the object of which was to break a drought and thereby bring plenty of breadfruit to relieve famine, which was sometimes very severe.

241 Taro (*ta'o*) was planted either in small patches bordered with stones, along the edges of streams, in larger patches of leveled terraces in valley 312 bottoms, the terraces running like steps at right angles to the direction of the fall of the water, or on terraces built up above stream banks, running parallel with the stream bed. The accompanying plan (fig. 20) and the photographs (Plate 1, *D*) of an ancient terrace studied on Ua Pou show that the natives were well acquainted with the methods of irrigation and terraced agriculture. Concerning the work of erection of terraces, preparation of plantations, and planting of taro in ancient times I have no information. It is certain, in view of the customs connected with all other labor, that these had associated with them *tapu* and ritual of the same kind.

Figure 20 shows the plan of a terraced platform (*papua ta'o*) at Haka he Tau, Ua Pou, about two miles up the valley from the landing. As my only equipment in making the map was a fishing cord marked off in five-yard intervals, it may be understood that the map can not be regarded as accurate in measurements. But although the dimensions are faulty, the

[12] The Lawson Manuscript, written in the Marquesas by Thomas C. Lawson in 1862 and the years immediately following and sent to Mr. W. D. Alexander of Hawaii, has come into the possession of the Bishop Museum when this paper was in the latter stages of preparation. It contains much valuable information regarding deities which will be published subsequently. It also contains much false information—free translations, interpretations, and so on, that are very wide of the mark.

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general arrangement is accurate. To illustrate this type of agriculture in the Marquesas this map may serve as well as one more carefully made. The map is self-explanatory. The walls are simply but carefully built of stream boulders and unworn angular stones. Rising perpendicularly above the stream is a large block of red volcanic stone, (*A*) on the face of which, on the stream side, are the remains of carved designs of some kind. On top of this are the remains of a small house platform. The other house platforms shown were evidently the sites of houses that

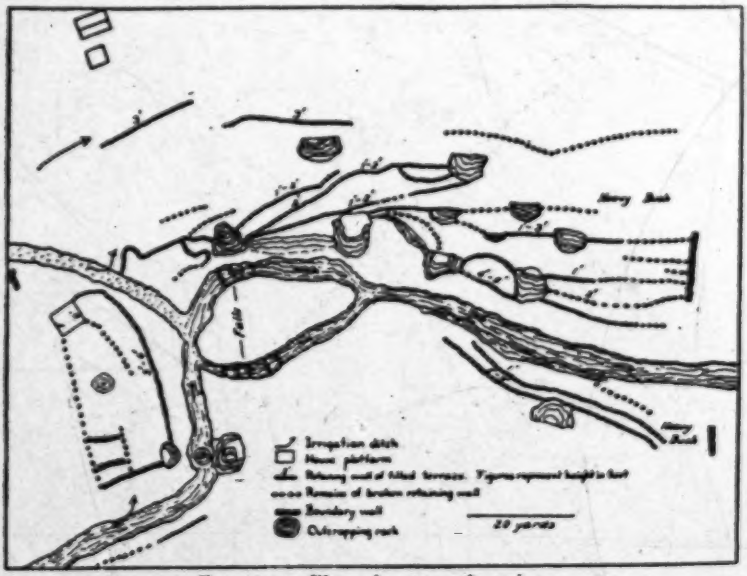

FIGURE 20.—Plan of a taro plantation.

overlooked the plantations. In the stream is a low rock of basalt, (*B*) the top of which has in it eighteen grooves made by sharpening adzes. There are many trees on the terraces, but only one, an old banyan, appears old enough to have been there before French occupation. The granddaughter of the former owner and worker of one of these plantations, told me that her grandfather was the last who had raised taro here.

All along the stream in this valley, both above and below the point at which this map was made, the remains of terrace walls are to be seen. Toward the sea where the land is more level there are several broad plantations, the low terraces of which run at right angles to the shore line. Figure 21 is a sketch made from a photograph of a stone-enclosed ditch for carrying water from the stream to a plantation.

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241 312 In the valley of Haka Moui I examined the remains of a small plantation with six very regular terraces on the hillside above the stream. The supporting walls were from two and a half to three feet high. The group of terraces was about one hundred and fifty feet long and ended at each end with an enclosing wall. Plantations of this type were observed in Taiohae Valley on Nuku Hiva. There are similar ancient taro patches in Atu Ona, Hana Menu, Hana Ui, Hana Iapa, and Pua Ma'u and doubtless in most of the other valleys of Hiva Oa. The distribution of this type of agriculture in the group seems, therefore, to have been general. That such plantations were not more common is due in the first place to the lack of level land and to the hillsides being for the most part very steep and rocky and in the

FIGURE 21.—A stone-enclosed irrigation ditch.

second place to the fact that, owing to the climate and soil, breadfruit and not taro became the staple of the natives.

Today taro is planted only to a small extent, chiefly in marshy places and in small patches along the borders of streams; but it is planted occasionally in the larger plantations that remain intact from pre-European days.

PREPARATION OF FOOD AND ROTATION OF MENUS[13]

241 262 Although quantity rather than quality seems to have always characterized the native menu, yet there was a surprising variety of dishes in ancient times, and even today a prolific breadfruit (*mei*) season revives several of them along with community cooking. For now, as always, Marquesan menus follow the rotation of breadfruit seasons and depend for their compilation upon the comings and goings, the abundance or the dearth, of this

[13] The section on Preparation of Food and Rotation of Menus was written by Willowdean C. Handy.

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27. Tregear, Edward, The Maori race, Wanganui, N. Z., 1904.
28. U. S. Hydrographic Office, Pacific Islands pilot, vol. 2 (Eastern Groups), Washington, 1916.
29. Vincendon-Dumoulin and Desgraz, C., Iles Marquises ou Nouka-Hiva, histoire, géographie, moeurs, Paris, 1843.
30. Wilson, James, A missionary voyage to the Southern Pacific Ocean, performed in the years 1796, 1797, 1798 in the ship "Duff," commanded by Captain James Wilson, London, 1799.

EXPLANATION OF PLATES

133 Plate I.—The Marquesas Islands in 1921.

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A. Looking west into Taha Uku, Atu Ona (Vevau), and Ta'a Oa, probably the center of original settlement on Hiva Oa.

B. Modern houses on the site of an ancient feast place at Haka he Tau, Ua Pou.

C. Section of a temple platform in Tai-pi valley, Nuku Hiva.

D. Retaining walls of terraced taro plantation on a hillside at Haka he Tau, Ua Pou.

E. Village scene at Hokatu, Ua Huka.

F. Birth-house at Haka he Tau, Ua Pou.

Plate II.—Marquesas Islanders of today.

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A. Puhe tete Haapuani, a *tukuna uni* who was my chief informant at Atu Ona, Hiva Oa—an example of the stocky native type. The illustration shows him standing beside the stone image of Taka-i'i at Pua Ma'u. Full blooded.

B. Te-ike Pupuni, a maker of food pounders on Ua Huka. Half Chinese.

C. Eo tafa of Ta'a Ua, Hiva Oa, showing typical tattoo body covering. Pure blooded. (The tattoo design was brought out by the use of paint.)

D. Teava'o of Atu Ona, Hiva Oa, an example of the lean native type. Pure blooded.

E. Honeno of Pua Ma'u, Hiva Oa, wearing an ancient bark-cloth *kami*. Pure blooded. He is a survivor of the times of cannibalistic warfare.

F. Tahia-ti'a-ko'e of Pua Ma'u, Hiva Oa, who recorded from her grandfather the creation chant and other sacred chants. She wears an old *peue ei* (wreath). Pure blooded.

G. Proiho of Umo'a, Fatu Hiva, a wood carver. Pure blooded.

H. Manu-peke of Hane, Ua Huka. Half Hawaiian.

I. Tavahi-tekao of Atu Ona, Hiva Oa. Pure blooded.

J. Taniha Teahu of Hane, Ua Huka. Pure blooded.

K. Tehono of Haka he Tau, Ua Pou. Pure blooded.

L. Tahia-po'o-hanua of Hane, Ua Huka. Pure blooded.

M. Pesapena, chief of Haka Hau, Ua Pou. One-quarter American.

304 532 Plate III.—Tattoo designs in the Marquesas: head, arm and hand designs.

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1: Handy E-5 (1920-1921)1923 OX6 Marquesas OX6

A

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THE MARQUESAS ISLANDS IN 1921

[End Plate 1]

6: Lisianshy T-5 (1803-1806) 1814 OX6 Marquesas OX6

a trifling nature, it had nearly been productive of serious consequences. One of the savages, returning on shore, reported that the king was in irons on board the Nadejda, for refusing to part with a pig. The bay was instantly in commotion; and our launch, which was then watering on shore, was surrounded by a host of savages, who threatened, if their chief was not immediately released, to put Roberts, who was attending the launch, to death. Though the poor fellow did all he could to convince them of the falsehood of the story, he certainly would have been cruelly treated, had not his majesty opportunely made his appearance, and assured the throng that he had received no insult or injury. This conduct of the islanders was a little grating to us; but we showed no resentment, considering them as uneducated children of Nature, who suffered their passions to run away with their judgment, and force to carry it over reason. 1804. May.

Notwithstanding these tumultuous symptoms, I ordered the launch to be dispatched again the next morning for water; and I proposed to captain Krusenstern our paying a visit to the king. At eight o'clock we set out, thirty in number, with Roberts for our guide. Our way at first was along the beach, and then through a grove of cocoa-nut and bread-fruit trees. Having passed some poor cottages, we reached the house of the king's brother, where we stopped for a while to repose ourselves. The multitude that followed from curiosity, crowded upon us continually; but a word occasionally from Roberts, was sufficient to make them keep at a proper distance. As we proceeded, there were many springs of water on the way, and the path being narrow, we were wet and dirty before we reached the place of destination. Arriving at the king's abode, we made a proper 15th.

6: Lisianshy T-5 (1803-1806) 1814 OX6 Marquesas OX6

501 1804. May. to the sides, by inserting a piece of small twine through numerous holes. The head resembles that of a galley, and to the stern a crooked piece of wood is fixed, through which runs the sheet of a triangular sail, made of matting. These narrow boats are well balanced by three long poles laid across, to the ends of which, on one side, is fastened a piece of wood.

312 The island of Noocahiva produces all the necessaries of life. It has excellent fresh water, and in such abundance, that it flows down in cascades from different elevations, greatly tending to beautify in many places the views of the coast The climate
132 is so salubrious that, by Roberts's account, many live here to the age of a hundred years. I saw myself the king's mother, who was about eighty, and did not yet think herself very old.

137 Having had but little leisure for minute inquiries respecting the vegetable kingdom in this part of the globe, I shall content myself with describing the few articles only that came within my observation.

TREES.

Toomoomey, or Bread-fruit-tree. The branches of this tree spread out widely, and the leaves resemble those of the fig-tree, but are of a larger size, and of a deeper green. Its fruit is of an oblong figure, measuring lengthwise from five inches and a half to six inches and a half, and breadthwise from four to five inches; it is of a light green colour, but turns black after two or three days keeping. This useful tree, I was told, bears fruit here three times in the year. The first and the best crop, called by the natives mainooé, ripens about our January. The second, which